

The Mbolo Weki Tradition as Local Wisdom in the Hadith Perspective: A Socio-Cultural Study of the Bima People, Indonesia

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Abstrak

Tradisi lokal dalam komunitas Muslim mencerminkan internalisasi nilai-nilai Islam dalam kehidupan sosial. Penelitian ini mengkaji tradisi *Mbolo Weki* di Kecamatan Bolo, Kabupaten Bima, serta pemahaman terhadap hadis-hadis yang terkait dengan nilai-nilai dalam tradisi tersebut. Menggunakan pendekatan kualitatif dengan perspektif hadis, sosial-budaya, dan historis, data diperoleh melalui observasi, wawancara, dokumentasi, dan studi literatur klasik. Informan meliputi tokoh agama, adat, pemerintah desa, dan masyarakat. Hasil penelitian menunjukkan bahwa *Mbolo Weki*, tradisi gotong royong dalam hajatan pernikahan, sejalan dengan nilai-nilai Islam seperti musyawarah (*shūrā*) dan tolong-menolong. Walau praktiknya kini mengalami penyederhanaan dan penurunan partisipasi, nilai-nilai inti seperti solidaritas dan kekeluargaan tetap bertahan. Tradisi ini menjadi bentuk kearifan lokal yang merefleksikan ajaran Nabi Muhammad saw., sekaligus memperkuat kohesi sosial masyarakat Muslim di Bima.

Katakunci: *Tradisi Mbolo Weki, Nilai-nilai Islam, Kearifan lokal, Musyawarah, Solidaritas Sosial*

Abstract

Local traditions within Muslim communities reflect the internalization of Islamic values in social life. This study examines the *Mbolo Weki* tradition in Bolo District, Bima Regency, as well as the understanding of prophetic traditions (*hadīth*) related to the values embodied in this practice. Using a qualitative approach with *hadīth*, socio-cultural, and historical perspectives, data were collected through observation, interviews, documentation, and studying classical Islamic texts. Informants included religious leaders, traditional elders, village

officials, and community members. The findings indicate that *Mbolo Weki*, a tradition of cooperation during wedding celebrations, aligns with Islamic values such as consultation (*shūrā*) and mutual assistance. Although its practice has become more simplified and collective participation has declined, core values like solidarity and kinship remain preserved. This tradition represents a form of local wisdom that reflects the teachings of Prophet Muhammad (peace be upon him) and strengthens social cohesion within the Muslim community of Bima.

Keywords: *Mbolo Weki tradition, Islamic values, Local wisdom, Consultation, Social solidarity*

Introduction

Every region in Indonesia has its unique traditions passed down through generations, often serving as vital moral and social frameworks for communities. The archipelago's cultural diversity has given rise to various customs and arts, each specific to its locality. Values such as deliberation, mutual assistance, and maintaining kinship ties have long been rooted in Indonesian society, particularly since the era of settled communities characterized by megalithic cultures. As social problems have grown more complex over time, these traditional values have become increasingly important in resolving communal conflicts and maintaining social harmony.

Likewise, with the Bima region of West Nusa Tenggara Province, which is an area rich in culture, traditions, and customs, and is inseparable from values such as deliberation, helping, and friendship, for example, the Mbolo Weki Tradition in the Bima area. With the Mbolo Weki Tradition, the people of Bima can build a wedding event easily, both in terms of building tents and equipment for the needs of the wedding event. Thus, the Mbolo Weki event is a hereditary tradition that symbolizes the cohesiveness and solidarity of the Bima community. The deliberation not only results in a decision, but also activates the value of helping in cooperation. Through this tradition, the burden, time, and cost of organizing events can be minimized while strengthening the community's unity and social resilience. Mbolo Weki is also a form of friendship that maintains close relationships between residents.

The term Mbolo Weki is a Consensus Deliberation involving the family and the local community, which is usually held to prepare for an event and is an important part of a family in the Mbojo Tribe. The Mbolo Weki event has values like deliberation, please help, and friendship. The form of deliberation, please help and friendship is the formation and direction regarding the development of the mbolo weki event, thus the results of the

deliberation produce the value of helping in the form of cooperation which is to ease burdens, time and costs; increase solidarity and a sense of kinship with others; increase the firmness of the sense of unity and unity; and increase mutual resilience, which is called silaturrahmi.

Mbolo Weki refers to news or notifications from local relatives about an upcoming wedding. The purpose of this Mbolo Weki event is to prepare for the needs associated with the wedding. As social beings, humans rely on the support of others, as individuals cannot fully meet their needs without assistance. Helping one another is crucial for alleviating burdens, as collaboration is essential in human relationships. It is a tradition to assist each other in the Bima community, reflecting their strong sense of community. However, traditions often evolve. For instance, in the case of the Mbolo Weki tradition, the type of assistance provided has shifted. Instead of helping with practical tasks like gathering firewood and setting up tents for weddings, community members now typically contribute financially to support the wedding event.

The majority of Bima's population is Muslim, and as a predominantly Muslim society, its traditions are significantly influenced by Islamic teachings based on the Qur'an and ḥadīṣ. Consequently, the Mbolo Weki tradition reflects the core values found in the Qur'an and ḥadīṣ. One relevant verse that pertains to the Mbolo Weki tradition is Q.S. al-Maidah/5:2, which states:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَجْلُوْا شَعَابِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أَمِينَةَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا
مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدَّقْتُم عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا
وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Translation:

O you who believe! Do not violate the signs appointed by Allah nor the sacred month, nor (interfere with) the offerings, nor the sacrificial animals with garlands, nor those going to the sacred house seeking the grace and pleasure of their Lord; and when you are free from the obligations of the pilgrimage, then hunt, and let not hatred of a people-- because they hindered you from the Sacred Masjid-- incite you to exceed the limits, and help one another in goodness and piety, and do not help one another in sin and aggression; and be careful of (your duty to) Allah; surely Allah is severe in requiting (evil).

In the commentary, Ibn Kathir explained that Allah SWT commands His faithful servants to help each other in doing good, namely virtue and abandoning unrighteous hula, called piety. Allah SWT forbids them to help in falsehood, sinful deeds, and forbidden things. (AdDimasyqi, 2000) In the above verse, it is also explained that deliberation is important when you want to do something socializing.

Then, ḥadīṣ that can be associated with the Mbolo Weki Tradition in Bolo District, Bima Regency, namely HR. Imam Tirmidhi, who said:

حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ، وَلَا يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبٍ يَوْمَ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ» (bin adl Dlahhak, 1998a)

Means:

Qutaibah has narrated to us, Al Laits has narrated to us from 'Uqail from Az Zuhri from Salim from his father that the Messenger of Allah (peace and blessings of Allaah be upon him) said: "A Muslim is a brother to another Muslim, does not oppress him and does not persecute him. Whoever helps his brother's needs, Allah will always help him. Whoever removes the hardships of a Muslim, Allah will remove his hardships on the Day of Resurrection. And whoever covers the disgrace of a Muslim, Allah will cover his disgrace on the Day of Resurrection." (H.R. Imam Tirmidhi).

In the translation book "al-Wafī Syarah Ḥadīṣ Arba'in," it is explained that every individual of the believing community is like one body, where each individual feels the feelings of others and the feelings within them. Then they will be united in joy and sorrow; he will feel happy when his brother gets happiness, and he will feel sad when they get calamity, whether when they are affected by illness, hardship, or problems in life. (Imam an-Nawawi, 2013)

In this tradition, there are several unique things to research, first of all, this tradition has existed for a long time, even for wedding processions it has developed from time to time so that from the development of this tradition there are several areas that are different ways of implementing the Mbolo Weki event, even almost all villages consider that the Mbolo Weki event This is not only for weddings but also for specific events, such as circumcision and Khatam al-Qur'an. Both values are in the Mbolo Weki tradition.

Based on the description above, the main problem researchers discuss in this study is the Mbolo Weki tradition in Bolo District, Bima Regency, from the perspective of ḥadīṥ. The researcher makes a sub-sub-problem form to be more directed in this discussion. 1) What is the Mbolo Weki Tradition in Bolo District, Bima Regency? 2) How is Understanding Ḥadīṥ Related to Values in the Mbolo Weki Tradition in Bolo District, Bima Regency?

The usefulness of this research is expected to provide several benefits: Theoretical Benefits; This study aims to explore and discuss topics related to the research title, thereby enriching the body of knowledge in the field of ḥadīṥ. It is anticipated that this work will

contribute to academic discourse both now and in the future. Additionally, it is hoped that this research will serve as a valuable resource for individuals in the scientific community, aiding in verifying the originality of a ḥadīth through field reviews. Practical Benefits: This research addresses issues related to the ḥadīth perspective on values in the Mbolo Weki tradition. It will examine its background and the procedures for its implementation in villages within the Bolo District of Bima Regency.

After searching various literature and scientific studies in several libraries and other information media related to the above research, the author has not found other researchers who examine the Mbolo Weki tradition from the perspective of ḥadīth. However, the author found other studies that discuss the Mbolo Weki tradition using various methods.

Uzlifatul Azmiyati and Nofita S. Poernomo, in their article titled "The Meaning of Actions in the Mbolo Weki Traditional Wedding Procession of the Bima People," published in the Mandala Education Journal, explore the actions involved in the Mbolo Weki wedding ceremony of the Bima community. They utilize Roland Barthes' semiotic analysis to interpret the significance of these actions within the tradition. The research identifies six key actions that convey meaning in the wedding procession: doho ka mbolo (sitting in a circle), piti kaboro (collecting money), kaboro uta (collecting fish), forming a wedding committee, and kancih ncao fiki ro kananu kasabua ade ro loko (matching and uniting different opinions). The findings provide a detailed description of these actions and their meanings in the context of the Mbolo Weki ceremony.

In the Journal of Communication and Culture, Wawan Mulyawa, Akhyar, and others explore "Mbolo Weki and Mbolo Rasa as Manifestations of Kasama Weki Culture" in their study of East Rabadompu Village, Bima City. This research focuses on describing the activities associated with Mbolo Weki and Mbolo Rasa during the celebration event in the community of East Rabadompu Village, Bima City.

Nia Jumiati, Hamidsyukrie Hamidsyukrie, and Ni Made Novi Suryanti authored a study published in the Scientific Journal of Education Profession titled "The Value of Social Solidarity in the Mbolo Weki Tradition within the Marriage Customs of the Bima Tribe (Mbojo) in Rabadompu Village, Raba Subdistrict, Bima City, West Nusa Tenggara Province." This study explores the series of activities involved in the mbolo weki tradition as part of the Bima tribe's marriage customs in Rabadompu Village, Raba District, Bima City. Additionally, it examines the value of social solidarity reflected in the mbolo weki tradition among the Bima tribe in the same region.

The thesis, prepared by Muh. Fajrin, is titled "Islamic Education Values in the Implementation of Mbolo Weki in Darussalam Village, Bolo District, Bima Regency." The purpose of this study is to describe the form and objectives of the implementation and outline the educational values embedded in the Mbolo Weki tradition in Darussalam Village, Bolo District, Bima Regency.

Despite various references to the Mbolo Weki tradition, researchers have not located any studies addressing the Mbolo Weki about ḥadīṣ. The novelty of this research lies in its effort to integrate local indigenous wisdom with classical Islamic sources, particularly the hadith, through a case study of the Mbolo Weki tradition. While previous studies have addressed local traditions or Islamic teachings separately, this research offers a new perspective by analyzing how traditional communal values are validated, reinforced, or transformed through the hadith lens. This cross-cultural and cross-textual analysis significantly contributes to Islamic studies and cultural anthropology.

This study enriches the academic discourse in Hadith studies by providing a contextualized interpretation of hadiths with living traditions. It demonstrates how prophetic teachings can serve as a framework for understanding and sustaining local wisdom in Muslim communities. The research provides a valuable reference for religious leaders, educators, and cultural practitioners in designing approaches that promote synergy between Islamic values and local traditions. It also encourages young generations to appreciate and preserve traditional practices by grounding them in religious ethics.

Research Method

This study adopts a qualitative research methodology, which is descriptive and aimed at gaining a deeper understanding of particular social and cultural phenomena. Qualitative research employs theoretical frameworks to guide the research focus and highlight the processes and meanings embedded in the studied context. In this study, such a methodology is considered most appropriate to explore the values of the Sunnah, the historical narratives, and the ceremonial process of the *Mbolo Weki* tradition in Bolo District, Bima Regency, as well as to understand the underlying motivations of local indigenous communities that continue to preserve the tradition.

To comprehensively analyze the research problem, the study integrates several specific approaches: the Hadith Studies Approach. This approach assesses the authenticity and

relevance of hadiths associated with the *Mbolo Weki* tradition. It aims to determine how these hadiths align with or support the values and practices observed within the tradition.

Historical Approach: The historical approach is utilized to trace the origin and development of the *Mbolo Weki* tradition, focusing on elements such as time, place, subject, and contextual background. This helps position the tradition within a broader historical and cultural framework.

Socio-Cultural Approach: Drawing from sociological theory, this approach seeks to understand the tradition through social structures, cultural practices, and community behavior. It emphasizes the interplay between tradition and contemporary Islamic cultural life in the Bolo District.

Data Collection Techniques: Data were collected using the following qualitative methods:

1. **Observation:** Field observation was conducted to witness the practices and social behaviors related to the *Mbolo Weki* tradition. The researcher observed participants in their natural environment, allowing for the identification of visible actions, spoken language, and ritual practices that reflect the tradition's values. Preliminary observations served to identify the potential significance of the tradition about Islamic teachings.
2. **In-Depth Interviews:** Semi-structured interviews were conducted with key informants to capture their subjective perspectives and lived experiences. This method was chosen to obtain emic insights—that is, the internal viewpoint of community members. Interviewees included community leaders, religious figures, cultural custodians, and village heads from four villages in Bolo District. Each village contributed one representative from each category, resulting in twelve informants. Interview data were transcribed and analyzed to distinguish between colloquial expressions and scholarly language appropriate for academic interpretation.
3. **Documentation:** This study also involved document analysis, particularly of classical and contemporary hadith texts, as part of a library research strategy. The researcher employed *Takhrīj al-ḥadīṣ* (identification of hadith sources), *Naqd al-Sanad* (evaluation of the chain of transmission), and *Naqd al-Matn* (content analysis) to assess the validity and implications of hadiths that relate to the ethical and ritual values embodied in the *Mbolo Weki* tradition (cf. Asriady, 2016). This

part basically explains the research method and the method of analysis used in the discussion.

Research Finding

History and Purpose of the Mbolo Weki Tradition

The *Mbolo Weki tradition*, especially in Bolo District, has long been held by the community in every village, from every village in Bolo District. Researchers found one village much earlier in implementing *Mbolo Weki* compared to other villages in the Bolo District, namely Rato Village. The explanation from one of the cultural figures in Rato village, named Mansyur Idris, is:

Mbolo weki mantoi re wati bune mbolo weki ma ake, mbolo weki ake waur weha saraa satu desa. Ntoi na re mbuipu sa kampo atau satu RT, ditamba keluarga keluarga ma ngge'e ta RT makalai. Mbolo weki ntoi ra waran sawatip da wara nami wau, wunga doumtua ra kake ra nene nami wau ra waran.

Means:

Mbolo weki used to be different from *the current mbolo weki*, *mbolo weki* has now been made into a village, because in the past there was no such thing as a village but a village equivalent to an RT, plus families living in other RTs. *Mbolo weki* has been held for a long time before we existed, even since our parents, grandparents *and grandparents have been doing it.*

In the explanation above, the *mbolo weki event* is estimated to be held around the end of the 19th century or the beginning of the 20th century AD. Initially, it was only carried out in one *Kampo* (village) or RT, plus 1 family on another RT. At that time in the Bolo District area there was no use of the term Village or RT. However, they used the word *Kampo* which means *Kampung*, which is parallel to the term hamlet or RT, until it developed into a traditional event, which from one *camp* to developed in several other *camps*, through marriage between *camps* that are in the village of Rato now.

The Mbolo Weki tradition event began in Rato village in 1973. It was developed by H. Muhtar H S, who was also the former head of Rato village for two and a half periods from 1970 to 1978. The figures who each have a part in carrying out the Mbolo Weki event in Rato village are: 1) H. Muhtar H S, who is the chairman of the Mbolo Weki event; 2) M. Ali Yusuf as a coordinator of snacks or snacks for the community who helped in building tents; 3) H. Jappanda as the coordination of the dishes that will be cooked for the event. 4) Ince

Elo (descendants of Bugis) as a mat procurement from banana leaves; and 4) H. Abu Bakar Jamaluddin as the coordination of Satarongke or petromax lamps.

In 1992, the Mbolo Weki tradition began to be proposed in various villages in the Bolo District. The implementation of the Mbolo Weki tradition in various villages in Bolo District applied the Mbolo Weki tradition in 1992, and some implemented it in the 2000s and above. At that time, the head of Rato village named Ahmad Sape proposed to the Bolo Sub-district Head to follow up on the traditions that had been brought by the previous people, so that this tradition could develop in Bolo District. At that time he was the first to hold the Mbolo Weki event by adding monetary donations in the tradition, which are adjusted to the times.

Every tradition should have an initial purpose for organizing an event that holds sacred value, such as the mbolo weki tradition, which serves a specific purpose. During the research, the investigators interviewed a prominent figure a grandson of one of the individuals who facilitated the mbolo weki event in the past. He recounted his childhood memories of a classic mbolo weki event, where the contributions made were not monetary, but instead involved the energy and effort of the participants.

The initial purpose of "mbolo weki" was to assist relatives facing challenges in organizing wedding events. At that time, the Bima people in the Bolo district, particularly in Rato village, often lacked the necessary materials for such events, including tarpaulins, lamps, tents, and more. In response to this need, local tribal chiefs gathered the community after consulting with leaders to help relatives struggling to prepare for weddings. This initiative also aimed to strengthen bonds of brotherhood and friendship among community members.

The event has become one of the most anticipated occasions in the community. After completing the tents and other preparations, people joke around, playfully splash water on one another, and celebrate the success of what they've built for the wedding. Today, this tradition has been nurtured and passed down through generations, evolving alongside changing times.

Mbolo Weki Tradition Procession

1. Before the *Mbolo Weki* Tradition Event was held

Based on the facts found in the field by the researcher, namely: *Mbei Kahaba Labo Sodi Masa ma Kosong* (Giving news and asking about the empty time). This expression refers to a family's process when they want to organize an mbolo weki event. The head of the family first goes to the head of the mbolo weki event to report their intentions. As many

other relatives may also wish to organize a similar event, this communication makes the chief aware of the various requests. Thus, the village head can determine the appropriate time and place to organize the mbolo weki event.

2. *Ndua* Invitations (sharing or distributing invitations)

The Mbolo Weki event varies in its implementation process across different villages in the Bolo District. For example, in Kananga Village, the Mbolo Weki event is announced in each mosque, and the chairman of each neighborhood (RT) actively informs residents in the community. This ensures everyone in each RT knows about the upcoming Mbolo Weki event.

In contrast, Rato Village uses a different approach to notify residents about the Mbolo Weki event. They create invitations, with each household receiving one invitation, ensuring that all residents know who is getting married. This practice reflects the respect the family hosting the wedding has for the people of Rato Village. The time to distribute the Mbolo Weki invitation is two or three days before the Mbolo Weki event is held, in the results of an interview from the Employee about the implementation of the Mbolo Weki event, which is approximately one week before the wedding

3. *Ndawi Panitia* (creating/forming a committee)

To launch this traditional event, the formation of a committee is necessary because the family who wishes needs their role.

4. *The Mbolo Weki Tradition Event Is Going On*

Based on the facts found in the field by the researcher, namely: *Tunti sara'a ngara guest's lab number piti* (record the names of the guests along with the amount of money). After the time and date or place that has been included in the invitation, the guests will come to attend the event. Here, the event committee's task will record the guests' names and the amount of money given in so that unwanted things do not happen.



Figure 1.1

The event (Opening the content of the event), like activities in general, and continued with the reading of the holy verses of the Qur'an.



Figure 1.2

Kahaba from *Ompu Panati* (delivery from *Ompu Panati*): Here, *Ompu Panati* will express his respect and gratitude to the invited guests who have happily come to fulfill the invitation from the family who wishes. In addition, *Ompu Panati* will also convey the time and date of the implementation of child marriage from the family who wishes and continue with a short lecture.



Figure 1.3

Closing the event's content by saying the *sentence hamdallah*, and reciting the prayer. Before going home, some of those present usually hold a game of dominoes or rummy as a sign of togetherness and staying in touch



Figure 1.4

Reke piti (money counting): The money is the result of donations from residents who have attended the *Mbolo Weki* event. With the donation money, the family wishes to be able to contribute to the construction of their child's wedding event.



Figure 1.5

Figure 1.6

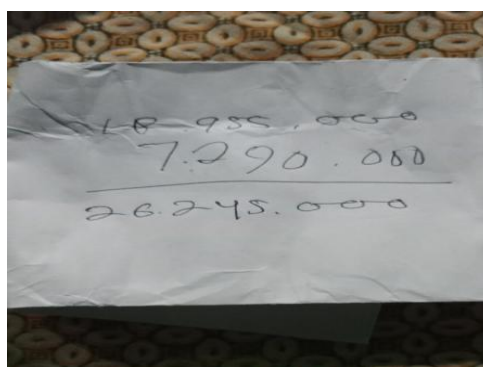


Figure 1.7

The results of the donation at *the Mbolo Weki* event were worth 26,245,000. The composition of the event *A Man Who Is Obsessed with Whisk* that is:

- 1) Unveiling
- 2) Reading of the Holy Qur'an
- 3) Family celebration (conveying the meaning and purpose of mbolo weki)
- 4) Submission of information from the Darussalam Village government
- 5) Reports of the proceeds of money collected
- 6) Prayer together, and
- 7) Istrahat and closing

Regarding the arrangement of *the mbolo weki* event in Bolo District, there is almost no difference between the villages in Bolo District, all of them are the same except for the delivery of the results (money collected) from the *mbolo weki event*, because there are some

villages that do not announce directly from the community regarding the amount collected and vice versa, there are also those who convey the results of the *mbolo weki event*.

Analyzing the Values Contained in the *Mbolo Weki Tradition*

From the research results in four villages in Bolo District, researchers found the values contained in the *mbolo weki tradition*, namely the value of deliberation, please help and friendship. In implementing *mbolo weki* in the four villages, there are almost similarities in the implementation process. However, there are differences in the implementation process. Still, the substance of the *mbolo weki* tradition in the four villages is the same and is inseparable from the values of *mbolo weki* in the past, namely the value of deliberation, please help and friendship. But in general, the process of *mbolo weki* in the past and now certainly has differences in the implementation process, be it the process of procuring *mbolo weki* which is called the value of deliberation, the process of helping in terms of building a wedding event called the value of helping and also building harmony in socializing which is called the value of friendship.

The explanation of the values contained in the *mbolo weki* tradition is:

The value of deliberation, there is a difference between the deliberation process in the past and the present. As for the difference is the location or place of the deliberation process, namely the location or place of the deliberation process today is at the village office itself. While in the past, the place was in a house with a wish

Value of helping, the value of helping contained in the *mbolo weki tradition* has 2 versions, the past and the present. The difference lies in the process of making the event, as for the explanation: 1) The process of making wedding events used to be the formation of groups that function in each making of the *mbolo weki event*. 2) Meanwhile, the value of helping menology is found in the construction of tents and the process of donating at the start of the *mbolo weki event* or the *ongoing mbolo weki event*.

The value of friendship, meanwhile, the value of friendship is inseparable from the value of helping others, because the process of contributing to the *event of mbolo weki* has indirectly carried out the value of friendship, where everyone who is at the time of the *mbolo weki event* will greet each other. The peak of the value of friendship in the *mbolo weki event* There is a way to finish it, because after the event is over, the people who attend the event will continue by playing dominoes, yoker cards, and some people will tell about their experiences at work. From the explanation above, the value of friendship contained in the *Mbolo Weki* tradition has no difference in the past and present implementation.

Ḥadīṣ Understanding Regarding Values in the Mbolo Weki Tradition

Ḥadīṣ which is related to the values contained in the *Mbolo Weki tradition* is ḥadīṣ about deliberation, please help and friendship. From the ḥadīṣ, the author will explain the concept of the values contained in the mbolo weki tradition in the understanding of ḥadīṣ and the application of the values contained in the mbolo weki tradition.

The Value of Deliberation

In practicing a ḥadīṣ of the Prophet (peace be upon him), knowledge and understanding of the substance and formal meaning of a ḥadīṣ is also needed, so that in its application it can be in line with the position and mission of the Prophet Muhammad (peace be upon him), as a blessing for the whole world and *Uswatul Hasanah* (the best example) for mankind. (Munadi, 2021) Therefore, the ḥadīṣ raised by the researcher contains a universal meaning (not only for Muslims) about the recommendation to deliberate and advise each other before deciding and solving a problem.

The concept of the value of deliberation in the understanding of ḥadīṣ and the application of deliberation values contained in the *mbolo weki* tradition are: The Concept of the Value of Deliberation in the Understanding of Ḥadīṣ The word deliberation comes from the Arabic language, namely مشاورة This word is a form of *Mashdar* from the word *Shawn O'Neill* (شاور), which means to contemplate each other, and the root of the word شور, with the basic meaning of showing and offering. (Al-quran & Al-quran, 2019) As for the term, the author quotes from the syarah ḥadīṣ Narrated by Imam Tirmidhi, which reads:

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْمُسْتَشَارُ مُؤْتَمَنٌ».

Means:

Narrated to us: Ahmad bin Mani' narrated to us: Al-Hasan bin Musa narrated to us Shaiban from Abdul Malik bin 'Umair from Abū Salamah bin Abdurrahman from Abū Hurairah he said: The Messenger of Allah (peace and blessings of Allaah be upon him) said: "An adviser should be a trustworthy person."

In the *book of Sarah Sunan Abū dāud* in the chapter of *deliberation*, it is explained that:

والمشورة: هي كون الإنسان يشير إذا استشير بما هو أصلح وبما هو خير للمستشير، وهو مؤتمن، ومقتضى الأمانة أنه لا يخونه بأن يشير عليه بشيء لا يناسب، أو يقصر في المشورة، أو يبخل بالمشورة ويعتذر مع تمكنه من أن يشير عليه

A deliberation is someone who advises when he is consulted about what is best and

what is best for the one he is consulting and is trustworthy. The condition of trustworthiness is that he does not betray by advising him about something untrue. Appropriate, ignore advice, or be stingy in advising and apologising, even though he can advise. According to Sayyid Qutub, deliberation is carried out in all aspects of human life, not only in government. This includes worldly problems and religious problems for which there are no definite legal provisions from Allah and the Sunnah.

From the explanation above, it can be concluded that Islam places deliberation as one of the guidelines for its people in family and community life. (Majid, 2020) As the Prophet (peace and blessings of Allaah be upon him) commanded Muslims to deliberate: "Gather wise worshippers from among my people and deliberate your affairs among yourselves and do not make decisions based on one opinion. (Hariyanto, 2014)

The Implementation of Deliberation in the *Mbolo Weki Tradition*

The application of deliberation in the *tradition of mbolo weki*, that is, as explained above, regarding the concept of deliberation in the understanding of ḥadīṣ is a person who must be asked for direction or advice, namely a person who is trustworthy, who can advise and who can give direction well. So in the *mbolo weki tradition*, the person who can be trusted and give directions well is the chief or the village head. The village head will arrange the schedule for the implementation of *mbolo weki*, so that there is no overlap or do not carry out the *mbolo weki* event at the same time and can give a break to the community to stabilize finances so that the community can make the donations desired by those who wish, and the place to deliberate, namely at the village office itself.

The conclusion is that the advice stated in the ḥadīṣ textually is "an encouragement to Muslims to always advise each other" If the textual meaning is the only justified meaning, then the recommendation to advise each other only Muslims when they meet each other

However, suppose the meaning of ḥadīṣ is seen in its substance and formality. In that case, it can be stated in substance, the ḥadīṣ gives instructions for every human being to advise and deliberate on each other in social life. The appointed Ḥadīṣ contains the universal meaning of being encouraged to deliberate and advise one another before deciding and resolving a problem.

Deliberation has become an obligation for humans, especially for Islam itself, because the Qur'an also explains that deliberation is required when you want to build something or solve a problem so that something desired does not happen or get a solution to the problem itself, as for the verse about obligatory deliberation, namely QS. Ash-

Shura/42:38, which reads:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۗ

Translation:

And those who respond to their Lord and keep up prayer, and their rule is to take counsel among themselves, and who spend out of what We have given them.

QS. Ali 'Imran/3:159, which reads:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۗ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۗ فَاعْفُ عَنْهُمْ وَوَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Translation:

Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust.

Therefore, deliberation in tradition *Squirt* does not deviate from what is explained by the hadith, because the person who is the mediator in a problem That is a person who is considered fair by the local community, namely the tribal chief and village head.

The Value of Helping

The attitude of helping each other is a social action that is often found in the surrounding community, both when we work and in other activities. Islam teaches to help each other who need help, the culture of cooperation has become a tradition in a village, sub-district and country of the Republic of Indonesia. In Islam, the attitude of helping is an action that does not harm both from the helping party and vice versa.(Anggita & Suryadilaga, 2011)

a. The Concept of Helping in the Understanding of Ḥadīṣ

As for the ḥadīṣ related to the *Mbolo Weki* tradition raised by the author, namely HR. Tirmidhi said:

حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ، وَلَا يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبٍ يَوْمَ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ»

Means:

Qutaibah has narrated to us, Al Laits has narrated to us from 'Uqail from Az Zuhri from Salim from his father that the Messenger of Allah (peace and blessings of Allaah be upon him) said: "A Muslim is a brother to another Muslim, does not

oppress him and does not persecute him. Whoever helps his brother's needs, Allah will always help him. Whoever removes the hardships of a Muslim, Allah will remove his hardships on the Day of Resurrection. Whoever covers (the disgrace) of a Muslim, Allah will cover (his disgrace) on the Day of Resurrection."

In the explanation of Ibn Hajar al-Asqalani in his book *Fathul Bāri*, the word **المُسْلِمُ أَخُو** (A Muslim is the brother of another Muslim). This is a form of *ukhuwah* (brotherhood) in Islam. If there are two things that have something in common, then it is called brotherhood. In this case there is no difference between free people, slaves, adults and children.

لَا يَظْلِمُهُ (Don't Be Fooled). This is a news sentence that means command. This is because the *dzoliman* of a Muslim towards other Muslims is haram. While the word "do not give it up", that is, not to leave it with the person who bothers it and not to allow it to something that hurts it. In fact, he should have helped and defended his sister. This is more specific than just not doing *dzolim* to him. defending *sodara* can have a mandatory level and can also be *Mustahab* (preferred), according to the circumstances.

وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ (Whoever seeks out the needs of his brother). In the *ḥadīṣ* Abū Hurairah narrated by Imam Muslim, it is stated, **والله في عون العبد ما كان العبد في عون أخيه** (Allah always helps a servant, as long as the servant helps his brother).

وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً (Whoever exposes the hardships of a Muslim). *Curbah* means the distress that afflicts the soul.

وَمَنْ سَتَرَ مُسْلِمًا (Whoever covers a Muslim). That is, seeing him in bad deeds, but he did not reveal it to humans. As for the commandment that a person may be a witness for his brother who commits bad deeds, it is understood that he has denied and advised him, but his brother does not want to stop and continue to do his bad deeds, even doing it openly. It is the same as the command to cover one's own ugliness. But if he goes before the judge and confesses his deeds, then it is not forbidden.

The word "Cover" here applies to past wickedness. While "Denial" applies to disobedience that is ongoing and happy to be done in such conditions must be denied: and if the person concerned does not want to stop his immoral act, then it must be submitted to the judge, this act is not meant to be *Gibah* (gossiping), then it is classified as obligatory advice.

In this *Ḥadīṣ* there is a signal to leave *Gibah*, because the one who shows the ugliness of his brother does not cover it up.

سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ (Allah will cover it on the Day of Judgment). In the *ḥadīṣ* Abū Khurairah

narrated by Imam at-Tirmidhi it is mentioned, سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ (Allah will cover in this world and the hereafter).

This Ḥadīṣ advocates helping each other, improving associations and friendships. (Al-Asqalani, 2010) As the Qur'an conveys the obligation for Muslims in terms of helping fellow Muslims that lead to good things, the verse reads; QS. Al-Ma-Ma'idah/5:2.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أَمِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَيَرْضَوْنَ آيَاتِنَا إِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ مَوَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Translation:

“O you who believe! Do not violate the signs appointed by Allah nor the sacred month, nor (interfere with) the offerings, nor the sacrificial animals with garlands, nor those going to the sacred house seeking the grace and pleasure of their Lord; and when you are free from the obligations of the pilgrimage, then hunt, and let not hatred of a people-- because they hindered you from the Sacred Masjid-- incite you to exceed the limits, and help one another in goodness and piety, and do not help one another in sin and aggression; and be careful of (your duty to) Allah; surely Allah is severe in requiting (evil).

The Implementasion of Please Help in the *Mbolo Weki Tradition*

Based on the results of observations and interviews, *the mbolo weki*, which is worth helping in the *Mbolo Weki tradition*, has two versions, namely in the past and now. The process of implementing the *Mbolo Weki* wedding event in the past was the formation of groups that had been given tasks from each group, to build a wedding event, both from the process of building tents, and who would have the dishes for the continuation of the wedding. Meanwhile, the value of helping contained in the *mbolo weki* tradition is found in donating.

Suppose the value of helping in understanding ḥadīṣ is associated with the value of helping those in the *mbolo weki* tradition, both from the past and the present. In that case, the researcher can conclude about how the ḥadīṣ view of the value of helping in the *mbolo weki tradition*, as for the explanation, namely:

The process of helping in the *tradition of mbolo weki* in the past.

In the explanation of the concept of the value of helping in the understanding of ḥadīṣ above, the author can conclude that the process of implementing the value of helping contained in *the mbolo weki* in the past did not have any irregularities or deviations from the concept of the value of helping in the understanding of ḥadīṣ, because in the past *the mbolo weki* is known as selfless assistance from the local community in building a wedding event,

so that the community, whether they have a celebration or those who help, there are no complaints about the *Mbolo Weki event*, because it is the benchmark in the concept of helping in the understanding of ḥadīṣ, which is helping relatives who are in distress or easing the burden on relatives and other relatives, especially fellow Muslims. So, the value of helping in the *tradition of mbolo weki* in the past is highly recommended in Islam when viewed from the concept of helping in understanding ḥadīṣ.

The process of helping in the *tradition of mbolo weki* today.

Meanwhile, in the process of helping in the *current mbolo weki* tradition, the researcher found an irregularity in the value of helping contained in *the mbolo weki* tradition, where the process of discord contributed to the *mbolo weki tradition*. The concept of incest contributes to the *tradition of mbolo weki*, which is a savings that will be returned when their children get married. Therefore, from the concept of incestuous donation, a new term has emerged, namely *mbolo arisan*. This is because the local community considers that cheating is a savings from the community and is called *a social gathering*.

From the above explanation of the donation process, researchers can conclude that the process of donating has positive and negative values, where; 1). The positive value of the process of donating is that the community (who wishes) can get funds quickly to build a long wait for a wedding event. While 2). The negative value in the process of donating is that there are complaints from some people, both those who have celebrations and those who donate, because there are some people who donate with a nominal that is too large, so that those who have celebrations are unable to return, and vice versa.

The value of helping in *the current era* has begun to degrade because the person who contributes no longer exists to help selflessly other than to help selflessly. However, if examined further, the substance of help is maintained because people are still helping and providing relief to their relatives. It's just not like in the past.

The Value of Friendship

Establishing friendship between others is very important in socializing, so the Prophet (peace and blessings of Allaah be upon him) forbade his people to break friendship, because breaking friendship can cause problems in human life. (Darussalam, 2017) The word *silaturahmi* consists of two words, namely صلة (shalah) and الرحيم (alrahīm). The word صلة (shalah) means relationship or connect, while the word الرحيم (al-rahīm) or الرحم (al-rahmi) is plural which means الرحم uterus or female progeny or relative.

The root of the word الرحم means affection

So, the word silaturrahmi can also be interpreted as a relationship, kinship, or brotherhood. The definition of friendship in Indonesian has a broader meaning because this term is not only limited to affectionate relationships between close relatives but also includes a broader understanding of society. Then, holding a gathering can be applied by Visiting family, relatives, or friends and showing kindness through words and deeds. (Darussalam, 2017)

The concept of friendship in the understanding of ḥadīṣ and the application of the value of friendship contained in the *mbolo weki tradition*, namely:

a. The Concept of Friendship in the Understanding of Ḥadīṣ

The Ḥadīṣ that will be appointed by the author is HR. Tirmidhi reads:

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، وَنَصْرُ بْنُ عَلِيٍّ، وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ، قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الرَّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ. قَالَ ابْنُ أَبِي عُمَرَ: قَالَ سُفْيَانُ: يَعْنِي قَاطِعَ رَحِمٍ. هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. (bin adl Dlahhak, 1998b).

Means:

Narrated to us Ibn Abū 'Umar and Nashr bin Ali and Sa'id bin Abdurrahman they said, narrated to us Sufyan from Az Zuhri from Muḥammad bin Jubair bin Muth'im from his father he said: The Messenger of Allah (peace and blessings of Allaah be upon him) said: "There will not be a person who breaks (Silaturahmi)." Ibn Abu 'Umar said, Sufyan said, "That is the breaking of friendship." This is the hadith of hasan Shaḥīḥ.

In the book *Fathul Bārī Syarah Shaḥīḥ al-Bukhārī*, it is explained that:

(لا يدخل الجنة قاطع) أي قاطع رحم والمراد به هنا من استحل القطيعة أو أي قاطع والمراد لا يدخلها قبل أن يحاسب ويعاقب على قطيعته وقطع الرحم هو ترك الصلة والإحسان والبر بالأقارب (Al-Syāfi'ī, 1379)

"A person who breaks the relationship will not enter heaven." That is, whoever breaks the friendship, or anyone who breaks the friendship, will not enter heaven until he is held accountable and punished for what he has done because cutting off the womb is breaking the bond of friendship, leaving friendship, doing good, and being kind to relatives.

Syarah Sunan Abī Daūd also explains that:

وقوله: " لا يدخل الجنة" معناه: أمدًا ما إن جازاه الله وعاقبه، كما جاء في غير حديث، إما بدخول النار أولاً، أو بإمساكه مع أصحاب الأعراف، أو بطول حسابه، والسابقون

يتنعمون حينئذ إلا أن يكون فعل ذلك مستحلا.

"He will not enter Paradise", which means that he will not enter Paradise for a certain period if Allah punishes him, as mentioned in another ḥadīṣ, either by being put into Hell first, or by being detained with the inhabitants of Arafah, or for a long period of hisab, while the first person still enjoys it, unless he does it in an improper way.

Al-Qadhi Iyyadh also said that there is no difference among scholars regarding the law of friendship, they agree that friendship in general is obligatory and deciding it is a sin. However, connecting friendships are several degrees, some are higher than others.

The Implementasion of Silaturrahmi in the Mbolo Weki Tradition

The implementasion of silturrahmi values contained in the mbolo weki tradition is when the mbolo weki event is held. Which is carried out at night precisely at 19:30. Before the mbolo weki event starts, the community will greet each other while shaking hands with other relatives. Not only that, aafter thembolo weki event is over, residents who attend the event will continue by playing dominoes or playing cards or jokers, as a sign of establishing friendship with other relatives.

It can be concluded that the bantuk silaturrahmi in the tradition of mbolo weki is when attending the mbolo weki. Because, attending the mbolo weki event, is not only to make donations and listen to the delivery from the wishing party or speaker, but to stay in touch with each other, so that the relationship between others is more harmonious.

So, in conclusion, from the explanation of the concept of friendship in the understanding of ḥadīṣ with the application of the value of friendship in the *tradition of mbolo weki*, the author can conclude that the value of friendship contained in *mbolo weki* does not deviate from the concept of ḥadīṣ, because indirectly they have performed an obligation that Islamic Sharia requires. As has been emphasized in the Qur'an, namely QS. Muhammad/47:22-23, which reads:

﴿ ٢٢ ﴾ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطِّعُوا أَرْحَامَكُمْ ﴿ ٢٣ ﴾ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ

Translation:

Would if you were in power, would you be doing damage to the earth and severing your family ties? These are the people who Allah curses. Then He blinded their sight.

The tafsir al-Munir explains that this verse is a prohibition from damaging the earth in

general in the prohibition of breaking friendship. The commandment to do good on earth and to continue friendship is to do good to one's relatives (Az-Zuhaili, 2016) and explained in a hadith narrated by al-Bukhari and Muslim from Abu Hurairah, namely:

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ، قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ أَبِي مُزَرِّدٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " خَلَقَ اللَّهُ الْخَلْقَ، فَلَمَّا فَرَغَ مِنْهُ قَامَتِ الرَّحِمُ، فَأَخَذَتْ بِحَقْوِ الرَّحْمَنِ، فَقَالَ لَهُ: مَهْ، قَالَتْ: هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ الْقَطِيعَةِ، قَالَ: أَلَا تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكَ، وَأَقْطَعَ مَنْ قَطَعَكَ، قَالَتْ: بَلَى يَا رَبِّ، قَالَ: فَذَلِكَ " قَالَ أَبُو هُرَيْرَةَ: " اقرءوا إن شئتم: (فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطِّعُوا أَرْحَامَكُمْ) (Al-Ja'far, 1422) " [محمد: 22]

Meaning:

Narrated to us Khalid bin Makhlad Narrated to us Solomon said; Mu'awiyah ibn Abu Muzarrad from Sa'id ibn Yasar narrated to me from Abu Hurairah (may Allah be pleased with him) from the Prophet (peace and blessings of Allaah be upon him) he said: 'After Allah created all the creatures, the womb stood up and held the waist of Ar Rohman, and he said: 'This is a place for those who take refuge from the interruption of friendship (Continuing friendship).' Allah Subhanahu wa Ta'ala replied: Are you not willing to connect with the one who connects you and decide who decides you?' Rahim replied, 'Certainly, O my Lord.' Allah said: 'This is what you have.' Abu Hurairah: 'If you wish, then recite the following verse: Would if you were in power you would damage the earth and break the family relationship? (QS. Muhammad 22).

The Mbolo Weki tradition holds significant cultural and religious implications. As Ramsha (2022) noted, the tradition functions as a mechanism for transmitting Islamic values such as ukhuwah (brotherhood), solidarity, and mutual aid in the Bima community. Integrating these values into local traditions illustrates how Islamic teachings are localized and preserved through community practices. Moreover, Khairah et al. (2023) emphasize the role of Mbolo Weki in enhancing civic disposition. The tradition provides a participatory space where individuals learn to engage in community-based decisions, strengthening social capital and collective responsibility—key elements in civil society development.

From a fiqh perspective, Hasan and Daud (2023) analyzed Mbolo Weki using Imam al-Shafi'i's concept of *maslahah* (public benefit). They concluded that the tradition aligns with Islamic ethical principles of justice, solidarity, and the common good. Such alignment positions the tradition not only as a cultural heritage but also as a religiously significant practice that supports societal welfare.

However, it is important to note the socio-cultural shifts that influence the tradition today. Haryati and Hidayat (2019) reported a gradual transformation in the Mbolo Weki

practice from altruistic assistance to reciprocity-based help (the so-called mbolo artisan), which potentially alters its original intention. This shift necessitates a community effort to preserve the sincerity and voluntary spirit that once defined the tradition.

Impact and Benefits of the Mbolo Weki Tradition as a Tool for Social Cohesion and a Medium of Islamic Da'wah

Traditions like the Mbolo Weki are powerful social integrators, fostering communal harmony and strengthening societal bonds. According to Smith and Yousuf (2020), local customs in Muslim communities function as "social glue" that maintains group identity and unity by embedding shared values and collective memory. This is crucial in pluralistic societies where traditions help navigate social cohesion without compromising religious principles.

Moreover, traditions act as vehicles for da'wah (Islamic propagation). As noted by Abdullah and Rahman (2019), integrating Islamic values into local traditions effectively extends the reach of Islamic teachings by contextualizing them within familiar cultural frameworks. This form of cultural synergy preserves indigenous wisdom and revitalizes religious observance in everyday life, making Islam more accessible and relatable to the community.

In the case of Mbolo Weki, the emphasis on *shūrā* (consultation) and mutual assistance echoes the Prophet Muhammad's teachings, thereby aligning the tradition with Islamic principles and reinforcing it as a medium of Islamic syiar. Similarly, Hassan and Ali (2021) highlight that traditions embedded with religious values can nurture a sense of belonging while simultaneously promoting Islamic ethical norms, contributing to social stability and spiritual development.

This dual role of tradition as a social binder and religious transmitter underlines the importance of preserving and revitalizing customs like *Mbolo Weki*. It supports the idea that maintaining such traditions is not only cultural preservation but also an act of religious expression and community empowerment.

Conclusion

The *Mbolo Weki* tradition in Bolo District, Bima Regency, represents a form of local wisdom that embodies noble social and religious values such as mutual consultation (*shūrā*), social bonding (*silaturahmi*), and mutual assistance (*ta'āwun*). This tradition functions as a family forum for planning important events and as a means of strengthening social solidarity.

Although its practice has become more simplified and the value of helping has shifted partly due to the emergence of *mbolo arisan* which introduces expectations of reciprocity, the core values of the tradition remain resilient.

The *Mbolo Weki* tradition demonstrates that local cultural practices can harmonize with Islamic teachings and even reinforce the internalization of Islamic values in everyday community life. Therefore, understanding and preserving this tradition is important to safeguard local cultural identity and as a means of character education and promoting Islamic values within a social context.

The implications of this study contribute to the interdisciplinary discourse between hadith studies, local culture, and Islamic sociology. The findings offer a reference for value-based education programs and preserving Islamic cultural heritage in the archipelago. Moreover, this study can encourage policymakers, community leaders, and educators to design strategies for sustaining local traditions that hold educational and religious significance, ensuring their relevance in the face of ongoing social change

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